

The Church of God



Evangel



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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper and washing of the saints' feet.
13. In the premillennial second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.



The Lord's Supper — the Spread Table

Where'er I be, Lord, spread for me
Thy table with its holy fare,
Though my lot be slenderness,
And my tent but the wilderness,
Full amply plenished I shall be,
Since Thou art there.

And wilt Thou break the bread for me?
For me pour out the sacred wine?
And as we eat and drink wilt Thou
Renew in me the holy vow,
And fill me with new love for Thee,
Since I am Thine?

Not for the spread table, nor the wine,
Nor the sweet breaking of the bread,
That makes the feast—but that we
meet
Together here in commune sweet,
With Thee, and by Thy grace divine,
We all are fed.

And when we leave Thy table, Lord,
And go into the world again,
Help us to carry with us there
The savor of that holy fare,
And prove the virtue of the Word
To other men.

—John Ozenham

NOTICES

Word has come that Rev. John O. Yates passed away March 19, 1952. He was licensed as a deacon January 22, 1918, and promoted to ordained minister October 2, 1919. I am sure that a full obituary will be sent in later.

I am open for revivals.—C. J. Dockery, Route 2, Marshall, N. C.

We have a radio broadcast every Saturday from 10:30 to 11:00 a.m., over WWVF, Fayette, Ala., 990 on the dial. Thanks to all our friends who have written and made it possible.—The R. J. Dunn Family, Route 1, Kennedy, Ala.

I should like to have the names and addresses of friends or relatives of Evangel readers who are located at or near Eglin Air Force Base in Florida.—W. G. Odom, 602 E. U. S. Highway 90, Crestview, Fla.

I am open for revivals and will go anywhere. I can be contacted at 10 Smythe St., Spartanburg, S. C.; Phone 22898.—Mrs. Nettie Morris.

I should like to buy a good used tent, size 30 by 60 feet.—W. H. Walden, Box 357, Sebastian, Fla.

COVER PICTURE

On the front cover is a picture of the Elkins, W. Va., Sunday School of a few Sundays ago. The pastor, Rev.

C. C. McAfee, states that things are really blooming out in Elkins, and they are happy for what the Lord is doing. Brother Glenn Teter reports that "what is believed by many to have been the greatest revival at the Church of God there in more than a score of years closed Sunday, February 10 after 4 weeks of heart-warming, soul-stirring, power-packed evangelism by the pastor, assisted by his wife. After the opening night, the attendance increased to near-capacity, with overflow crowds prevailing at healing services on Friday nights. Forty-two conversions, 14 filled with the Holy Ghost, and 27 added to the church, with 200 in Sunday School, give numerical indication of the fruitage of Brother and Sister McAfee's labors with the Lord in our midst.

All previous church indebtedness, amounting to \$1,900, was taken care of in a single night's service. The services were definitely marked by visitation, manifestation, accord, and brotherly-love. Enthusiasm is at a lofty pitch. Church expansion and Sunday School rooms construction is being considered, and we are expecting greater things from the Lord."

SPECIAL REQUEST

Rev. Jimmie Rickles, pastor at Brownfield, Texas, is in great need of a divine healing touch and desires our prayers.

EDITORIAL ...

We Win Church Case in Supreme Court

**Use of name "Church of God over which
Tomlinson is Overseer" held to be con-
tempt of court and trespass on our rights
and rights of public**

On March 7, 1952, the presiding judge of the Supreme Court of Tennessee, Chief Justice A. B. Nell, speaking for the Court, said, "The right of the Complainant to the exclusive use of the name 'Church of God' is a closed question. It cannot be re-litigated." . . . "The Decree of 1929, and repronounced in 1939, is the law of this case. We cannot do otherwise than hold that the Defendants' use of the present name 'Church of God over which M. A. Tomlinson is General Overseer' is in violation of said Decree . . . " "It thus seems to us that the Defendants acted in open defiance of the Chancellor's decree."

The Court further held that the Church of God is entitled to recover "all such moneys and property as the Defendants received in the way of 'contributions and remittances' and which are shown to have resulted from the unlawful use of the said name."

The Supreme Court restated the Decree of 1929 and 1939 as follows:

OUR RIGHT TO THE NAME "CHURCH OF GOD"

"The court is of opinion and therefore adjudges and decrees that the organization calling itself the Church of God, and represented by F. J. Lee as general overseer, and by M. S. Lemons . . . is the true and original

Church of God, and as such is exclusively entitled to the name and properties of said church and is entitled to the aid of the courts in procuring and protecting the same.

OUR RIGHTS DEFINED AND PROTECTED

"It is therefore ordered, adjudged, and decreed by the court that defendants A. J. Tomlinson, A. J. Lawson, Homer Tomlinson . . . and all other defendants in this case and all other persons who are represented by any of the above-named defendants . . . or are members of the same church or organization with the said defendants, and all their agents, representatives, and fellow members are hereby expressly and perpetually enjoined from claiming or representing themselves to be connected in any way with the Church of God or any of the departments or allied organizations of said church; from keeping and retaining any contributions or remittances of any kind sent to the Church of God; from receiving members into any church or organization upon the claim or representation that the same is the Church of God; from telling, printing, claiming, or representing that the complainants are not the Church of God and the true officers thereof, and from hindering, molesting, or in any way blocking or impeding the business and progress of the complainant Church of God.

THE PRIVILEGES OF THE DEFENDANT

"Defendants will be permitted to worship in such lawful manner as they see fit, provided only that they do not use the name of said church or take other steps to make people believe that they are said complainant church or do not undertake to procure or hold the properties thereof. Defendants will be permitted to adopt another and distinctive name, or may by adopting such suitable prefix or suffix as to avoid any confusion, use the name Church of God, but before so doing shall file in the Court notice of any proposed to be adopted, giving complainants notice thereof, and procure the assent of the Court thereto."

OUR ATTITUDE

The necessity of having to enter court proceedings against the Tomlinson Church of God has been anything but desirable or pleasant. Our General Overseer and those of us who have felt more keenly the weight of these proceedings could have wished it otherwise, but as law-abiding, God-fearing citizens who desire only our right to the name "Church of God," as well as all other rights which were originally decreed ours by the court, we are firm in our belief that the approach we have taken is not only proper but Christian. We feel that this matter of litigation has been largely between the Tomlinson Church of God and the court, rather than between the Church of God and the Tomlinson Church of God. For, after all, the trespasses of the Tomlinson Church of God have misled members and nonmembers of churches and have been in violation and contempt of the court's decree. We hold no animosity or ill will toward the Tomlinson Church of God; neither are we prejudiced toward them in the proper exercise of any of their God-given and legal rights, but we do object to their doing wrong at our spiritual, moral, and financial expense. The Church of God shall take only such steps as are necessary, legal, and honorable in our efforts to retrieve from the Tomlinson Church of God that which they have acquired, that should have come to us, through the willful and unlawful use of our name.

THE ARREST OF JESUS

Translated by Ernest Gordon from "The Word Made Flesh" in Sunday School Times.

The story of Jesus' arrest has its lesson for the Church in persecution. It reminds us that, from the beginning, captivity has been an experience of the Church. The Old Testament speaks of long and grueling captivities of the people of God, now in Egypt, now in Babylon. In the Psalms are echoes of the songs of Zion's captives. If Jesus Christ, the Head, suffers arrest, the members of His Church must expect the day when the order of arrest shall be launched against them, also. Let us then attend closely to the instruction which comes to us from the arrest of Jesus.

When our Lord appeared before Annas the high priest, He did not comport Himself as prisoner. Usually Oriental prisoners groan and implore during a trial, hoping thus to soften the judge's heart. They take an attitude of submission. But Jesus of Nazareth speaks as though on an equality with the high priest, as a free man, as a prince. Annas asks Him about His doctrine and His disciples. Jesus knows that he is perfectly well acquainted with His teaching and that his question is but a ruse. The high priest wishes to assume the appearance of legality. From the day of the resurrection of Lazarus, the fate of Jesus had been sealed. Christ made the old churchman feel his insincerity. "I spake openly to the world; I ever taught in the synagogue, and in the temple," He said (John 18:20). What more is needed? "Ask them which heard me."

He did not speak as a prisoner. One can be free even with hands bound. Accused, one can be above one's judge when the right is on one's side. Let us underscore this. During His passion Jesus bowed Himself only to His Father, never for a moment before human power. He who sees in the passion a subordination of Jesus to the tyrants of this world has not comprehended the meaning of the cross. Divine and human justice were violated. By His death Jesus redresses them for all time and all peoples.

A servant intervened to put Him in His place. "Answerest thou the high priest so?" Here, where the justice of God is in question, Jesus does not offer the other cheek to His assailant. He protests in due form against this illegal treatment: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" If Jesus is delivered to the mercy of those who have arrested Him, it is only because He is ready to fulfill the will of the Father who has brought Him to the cross.

The Christian can follow Christ to the cross either in silence or in witness, as Jesus did before Annas. There exists a liberty of captives, a strength of the weak, a joy of those weeping, a

life in death. The church which knows its Lord is free even when gagged. To believe in Jesus Christ is to believe in this victory. To doubt it is to line up with tyranny and to recognize tyranny's power. But too often the expression "free in his chains" does not correspond with fact. Man is prisoner. Only he whom Jesus frees is truly free.

The freedom of Jesus was exhibited at His arrest. He did not submit passively; He made Himself prisoner. It was He who directed the movements. He decided the place of His arrest, Gethsemane, where, not without conflict, He had submitted to His Father to drink the cup to its dregs. By this obedience He made Himself free from all that man could do to Him. Jesus also decided the hour of His arrest when He sent Judas from the Supper: "That thou doest, do quickly" (John 13:27). Then He returned to Gethsemane that Judas might find Him there.

His enemies, well armed, gathered



at the garden's entrance to seize Him. They were unable to surprise Him. He advanced royally to meet them in the full light of their torches. It was He who first spoke and showed Himself master, not servant. Twice he asked, "Whom seek ye?" and twice replied, "I am he." In the Greek text the word employed is that which Jesus uses in the Gospel of John every time He speaks of the mystery of His person, *ego eimi*, "I am the light of the world, I am the bread of life, I am the way, I am the good shepherd, I am the vine. Ye call me Master and Lord: and ye say well; for so I am."

This *ego eimi*, "I am," is like a cry of triumph. He can be arrested, struck, covered with shame and insults, yet He is the light of the world. His executioners can reduce Him to such destitution that he cries, "I thirst"; but they cannot prevent Him from being Saviour and from saying, "Take, eat . . . Drink ye all of it." His adversaries can strike the Saviour and scatter the flock. Yet He becomes the Good Shepherd and gives His life for His sheep. They can take His life, but they cannot prevent him, by His death,

from saving all those who believe in Him.

Jesus opposed His majestic, "I am he," to those who sought to crush Him. He said it to the soldiers, He said it to Judas, and the traitor felt all the weight of the words. He used it also to His disciples. He proclaimed "I am he" so loudly that the demons heard it when rejoicing at His arrest. These words echo in the ears of the celestial armies; they shake Heaven and earth and hell. It is not astonishing that Judas fell back and was thrown to the ground by the power of this word. After having heard this "I am" resound across the whole Gospel, its effect on Judas does not surprise us. As before Annas, so before Judas, Jesus shows Himself to be Master.

A second time Jesus asks, "Whom seek ye?" He wished to safeguard His disciples. He acted as the Good Shepherd, protecting His lambs. After giving the order, "If therefore ye seek me, let these go their way" (John 18:8), Jesus withdrew from His disciples. He knew that they would not be able to bear arrest. The time had not come when the apostles, in chains, were to be the witnesses of true liberty. Just as we send away children when the situation becomes serious, so Jesus sent away His disciples.

But Peter did not wish to be spared, protected, dismissed as a child. He presumed to set himself up as protector of his Master and to counter with the sword the will of the Father. "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" said Jesus to him (John 18:11). We Christians also know the temptation to which Peter succumbed—to do more than is demanded of us. We sin as much by going beyond God's requirements as in falling short. The attitude of Peter and the words of Jesus are for a warning to us. Peter refused to be a simple sheep: he posed as a shepherd. But at the end he was a wandering sheep who only caused one more grief to the sovereign Shepherd.

PERSONAL SOUL-WINNING

By William Evans, Ph. D., D. D.

A guide to the most effective methods for winning men to Christ.

This is a drill book, a manual of the sword which is the Word of God. Fifteen chapters prepared for the Christian who would be "thoroughly furnished," with power to convince of sin and lead to the Saviour. God, in His Book, has an answer for all these—and who is able to contend with the Almighty?

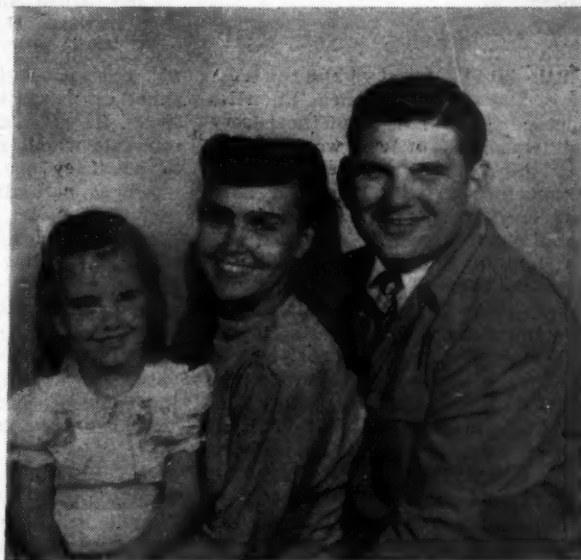
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CHURCH OF GOD PUBLISHING HOUSE
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Missions . . .

J. H. WALKER, SR.,
Executive Missions
Secretary

MY FIRST IMPRESSION OF THE CHURCH IN DOMINICAN REPUBLIC



Reverend William D. Alton and family, missionaries succeeding Reverend and Mrs. James M. Beaty, on furlough, are now taking over the responsibilities of directing the work in Dominican Republic. Brother Alton writes:

"When we arrived at the airport we were quite lost, to say the least. I thought I had studied Spanish for three years, but I began to wonder if I had ever been 'exposed' to it. Brother and Sister Beaty were at the airport, accompanied by the Assembly of God missionaries. We drove out to the house, and it is a beauty! Brother Beaty has certainly done a commendable job down here, and I shall really have to work to equalize it.

"The following day we went to Barahona for our conference. This is a town where we have one of our stronger works. It is a very pretty little town. Brother Beaty, Brother J. L. Byrd (visiting the conventions), and I started out in the jeep for this trip, while the rest had to go by plane. It is about 202 kilometers from Ciudad Trujillo, which is about 120 miles. I thought the roads were very good, but we could not travel fast, and it took us five and one-half hours to make the trip. When we arrived it was so dark we went right to the hotel and made preparations for our three-day stay in Barahona.

The next day our conference began, and the first service was a very good one. Brother Stoppe preached, and one received the Holy Ghost, which was a great blessing to my soul. The theme of the conference was 'Evangelism,' and the following morning the Spirit of the Lord came down in a great way. It seemed as though the whole

building was full of the Spirit of God. It wasn't a bolsterous service, but it was just the sweet Spirit of our God giving to His children one of His special blessings. It has been a long time since I have felt the power in such a convincing way. The countenances of the people beamed with joy. This was some of that 'joy unspeakable and full of glory.'

"The following morning at prayer service another one received the Holy Ghost. It was really wonderful. These people are well grounded in the Lord, and they are upon the rock. I have never seen a group of men who were so agreeable on every point. Our ministers' meeting progressed smoothly, and the workers seemed to be happy about the work. I believe we are in for one of the greatest years, spiritually, that the Church has ever experienced in this part of our work. The people have a mind to work, and they want to do something for God.

"The conference closed with everyone enthusiastic and ready to go to work. On several of our report sheets the workers have said that the theme of the conference has blessed their churches. Please pray that God will keep this sweet spirit moving in our midst."

We ask that you continue to pray for our Brother and Sister Alton and their little girl as they assume the responsibilities of guiding these dear people in the Lord.

A GOOD REPORT FROM ANGOLA

Sister Pearl M. Stark writes:

"Christmas Day was a full day here, but it was not anything like we might have at home. The gifts were few and

very simple, for the people were many. First, we had an early-morning, before-sunrise prayer service at the church, which only the Christians attended. We had not excluded the others, but naturally only Christians, with the love of God in their hearts, were interested. The Lord met with us, and we felt encouraged. Then at 10 a.m. we had the large service in which the school children and many of the Christians took part. The house was filled and many standing outside. Brother Martins said he felt sure there was at least 150. I was sitting where I could not count them, as I often do. We had planned the baptismal service in the afternoon, but it rained all day, and this was impossible. But again we did have a service at the church in the afternoon, and another at night, which was well attended. New Year's Day started with a watch service, which lasted until after 1 a.m. Again at 10 a.m. and then in the afternoon a great crowd gathered for the baptismal service.

New Work in Gabela

"The Christians we have in Gabela have been saved through the gramophone and records. They have learned the hymns and sing with the records, then the disk preaches to them, and one of the first converts explains what the record has said for those who did not understand. How I wish I had a half dozen gramophones and a set of gospel records for each gramophone. We could place every one of them in places where we cannot go. This was the case in Gabela. But now Brother Martins can go, and also Brother Moonevham, when he arrives. These gramophones are well worth the investment."

Recently, we received requests from individuals requesting that we send those gramophones to Guatemala, since they cost only \$10 a piece, and the records are for free distribution.

At any time you wish us to serve you in sending things to the field, we will gladly comply with your wishes.

SCRIPTURE MEMORIZING AND SUCCESSFUL PERSONAL WORK

By Oscar Lowry

Do you want to be a successful personal worker? What you think or tell people doesn't matter so much, but God's Word is important—and powerful. Here are practical helps on retaining scriptures in the mind, with instructions how to use them in Christian work. (More than 100,000 copies of this booklet have been sold.) Vest pocket size. Paper.

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CHURCH USHERING

By Paul H. D. Lang

This booklet presents the importance of church ushering, its purposes, its techniques, and its organization in a congregation. 61 pages.

Price 25c.

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Why I Love Him

Mrs. Alpha Adams, Secretary
West Durham, N. C., Church of God

"What shall I do then with Jesus?" asked Pilate. The cry came from the throats of the angry mob, "Let him be crucified." Pilate, completely baffled, angrily asked, "Why, what evil hath he done?" But he had already put the decision into their power; they were now thoroughly fanaticized, and yelled forth, "Away with him, away with him, crucify him."

Pilate sent Jesus away to be scourged, the usual preliminary to crucifixion. The soldiers took Him to a room in their barracks and feasted their cruel instincts on His sufferings. What must it have been to Him, with His honor and love for human nature, to be handled by those coarse men, and to look so closely at human nature's uttermost brutality! The soldiers enjoyed their work and heaped insult upon cruelty. When the scourging was over, they set Him down on a seat, and, fetching an old castoff cloak, flung it, in derisive imitation of the royal purple, on His shoulders; they thrust a reed into His hand for a scepter; they stripped some thorn twigs from a bush, and, twining them into the rough semblance of a crown, crushed down their rending spikes upon His brow. Then, passing in front of Him, each of them in turn bent the knee, while at the same time he spat in His face, and, plucking the reed from His hand, smote Him with it over the head and face.

At last, having glutted their cruelty, they led Him back to the tribunal, wearing the crown of thorns and the purple robe. The crowds raised shouts of mad laughter at the soldiers' joke; and, with a sneer on his face, Pilate thrust Him forward, so as to meet the gaze of all, and cried, "Behold the man." He meant that surely there was no use of doing any more to Him. He was not worth their while; could one so broken and wretched do any harm? How little he understood his own words. And lo, as we look, the shame is gone; it has lifted off Him and fallen on Pilate himself, on the soldiers, the priests and the mob. His outflashing glory has scorched away every speck of disgrace and tipped the crown of thorns with a hundred points of flaming brightness. But just

as little did Pilate understand the temper of the people he ruled, when he supposed that the sight of the misery and helplessness of Jesus would satisfy their thirst for vengeance. Their objection to Him all along had been that one so poor and unambitious should claim to be their Messiah; and the sight of Him now, scourged and scorned by the alien soldiery, yet still claiming to be their King, raised their hate to madness, so they cried louder than ever, "Crucify him, crucify him." "We have a law, and by that law he ought to die, because he made himself the Son of God," they cried.

They had succeeded in wresting their victim from Pilate's unwilling hands, "and they took Jesus and led him away." Crucifixion was an unspeakably horrible death. It was the most cruel and shameful of all punishments. It was reserved for slaves and revolutionaries whose end was meant to be marked with special infamy. Nothing could be more unnatural and revolting than to suspend a living man in such a position. The idea of it seems to have been suggested by the practice of nailing up vermin in a kind of revengeful merriment on some exposed place. Had the end come with the first strokes in the wounds, it still would have been an awful death; but the victim usually lingered two or three days, with the burning pain of the nails in his hands and feet, the torture of overcharged veins, and, worst of all, the thirst, constantly increasing. It was impossible to help moving the body so as to get relief from each new attitude of pain; yet, every movement brought new and excruciating agony.

We gladly turn away from the awful sight, to think how, by His strength of soul, His resignation, and His love, Jesus triumphed over the shame, the cruelty and horror of it; and how, as the sunset with its crimson glory makes even the putrid pool burn like a shield of gold, and drenches with brilliance the vilest object held up against its beams, He converted the symbol of slavery and wickedness into a symbol for whatever is most pure and glorious in the world. The head hung free in crucifixion, so that He

was able not only to see what was going on beneath Him, but also to speak. He uttered seven sentences at intervals which have been preserved to us. They are seven windows by which we can still look into His very mind and heart, and learn the impressions made on Him by what was happening. They show that He retained, unimpaired, the serenity and majesty which had characterized Him throughout His trial, and exhibited in their fullest exercise all the qualities which had already made His character illustrious. He triumphed over His sufferings not by the cold severity of a Stoic, but by self-forgetting love. When He was fainting beneath the burden of the cross, He forgot His fatigue in His anxious care for the daughters of Jerusalem and their children. When they were nailing Him to the tree, He was absorbed in a prayer for His murderers. He quenched the pain of the first hours of crucifixion by His interest in the penitent thief and His care to provide a new home for His mother. He was never more completely Himself, the absolutely unselfish Worker for Others.

It was, indeed, only through His love that He could be deeply wounded. His physical sufferings, though intense and prolonged, were not greater than have been borne by many other sufferers, unless the exquisiteness of His bodily organism may have heightened them to a degree which to other men is inconceivable. He did not linger more than five hours, a space of time so much briefer than usual, that the soldiers, who were about to break His legs, were surprised to find Him already dead. His worst sufferings were those of the mind. He whose very life was love, who thirsted for love as the hart pants for the water brooks, was encircled with a sea of hatred and of dark, bitter, hellish passion that surged round Him and flung up its waves about His cross. His soul was spotlessly pure; holiness was its very life; but sin pressed itself against it, endeavoring to force upon it its loathsome contact, from which it shrank through every fiber. The men who stood by and who took the lead in
(Continued on page 15)

REVIVALS . . .

DOUGLAS, Ga.—We have had a very fine revival, with Rev. Fred Sanders, of Tampa, Fla., doing the preaching. Brother Sanders is a very outstanding speaker. His messages on "The Call of God" and "The Unpardonable Sin" were the greatest I have ever heard on these subjects. Six people united with the church during this meeting. One of these was a very outstanding lady who was pianist and choir director of the First Baptist Church. She has one of the best soprano voices I have ever had the privilege of hearing. Although we transferred 39 members to Broxton, a new work, the first of January, we have passed the 200 mark again. Our church is enjoying a steady growth.—LeRoy Carver, Pastor.

STATESVILLE, N. C.—We have had a wonderful revival, with Rev. Newton Ward, of Morganton, N. C., as the evangelist. This was one of the best revivals we have had since coming to Statesville. The church is still rejoicing and praising God for this great refreshing revival. Brother Ward preached with a free spirit under the anointing of the Holy Ghost. He is certainly an outstanding preacher, and we enjoyed his ministry while here. The Ward trio blessed our hearts as they sang from night to night. Brother Ward, who is an able music instructor in connection with his ministry, taught our choir new songs from our latest church book Gospel Praise. The Wards would be a blessing to any church anywhere.—W. M. Stallings, Pastor.

ABBEVILLE, S. C.—Rev. Cecil Grant was the evangelist in our recent 2 weeks' revival. It was the best revival Abbeville has had in a long time. There were 2 saved, 2 sanctified, one filled with the Holy Ghost, and 6 added to the church. During the revival there was a ladies' trio and a men's quartet formed; also, a band is being organized. We thank the Lord for our pastor, Rev. Flemon Ard, and his wife and family. They have been a great blessing to the church, and the church is growing under his leadership.—Mrs. George Harrison.

SWITZER, W. Va.—We have had a 3 weeks' revival with Revs. George Underwood and Paul Seagraves doing the preaching. There were 9 saved, 8 sanctified, 4 filled with the Holy Ghost, and 10 added to the church. Our Sunday School and Y. P. E. are doing good. One soul was saved in Sunday School. Brother W. E. Mullis is our new pastor, and he and his good wife are a blessing to our church. Pray for us that we might be soul winners.—Mrs. Lloyd Yeager.

HAZARD, Ky.—We are indeed happy to report a great revival which lasted four weeks. There were 11 saved, 6 sanctified, 6 filled with the

Holy Ghost, and 4 added to the church.

The evangelist was our very own Brother Bobby Ross, who has been reared from childhood in our midst. Night after night our souls were thrilled as God's servant preached to us, with the anointing of the Spirit, the truth of God's Word. We highly recommend Brother Ross to any church needing a revival.

Under the able leadership of our good pastor, Rev. J. R. Lenning, our church is moving forward for God.—E. C. Dixon, Clerk.

CHINA GROVE, N. C.—The greatest revival to ever hit China Grove, N. C., was our recent 30-day revival of old-time Pentecostal fire and great glory. Many were healed of divers diseases. To put into words just what actually happened would take a whole volume. There were 92 saved, 67 sanctified, 42 filled with the Holy Ghost, 30 baptized in water, and 30 added to the church, with several others yet to come in. Never a night went by without the great power of God manifesting in signs and wonders among us. I am so glad that Brother D. B. Yow, our evangelist, is able to be back on the field of action again. I feel that any church securing the services of this man of faith will indeed do themselves a great favor.—Harry A. Mush-egan, Pastor.

PULASKI, Va.—We praise God for the good revival which has just come to a close here in Pulaski. This revival ran 3 weeks. Almost all the people became sick with flu, but there was much good done in this revival. There were 9 saved, 4 sanctified, and a great number healed in the special healing services. Our evangelist, Brother Roy Dagnan, of Wallins Creek, Ky., started this revival with a chain prayer and a chain fast, and some fasted 7 or 8 days, which brought much results. Brother Dagnan is a fine man of God and will help your church. Rev. C. W. Collins is our pastor.

ELDORADO, Ill.—We have a new pastor, Rev. C. M. Day, who, with his family, came to us from Mobile, Ala., in November, 1951, and they brought with them that precious Southern warmth and hospitality that has so endeared them to our hearts. Rev. Day, though a young man, believes firmly in the old time religion. We truly are thankful for such a humble man of God. We firmly believe that through his able leadership our church will rise to higher heights, spiritually, and will win many souls for Christ. Since he has been here, there have been 90 souls saved, 53 sanctified, 56 baptized with the Holy Ghost, 30 baptized in water, and 43 added to the church. Our Sunday School has reached the attendance mark of 305, the highest in the State in more than 2 years.

We have just closed a wonderful revival that lasted 40 days and nights,

with Rev. A. C. McKaig as the evangelist. There were many healings—broken bones healed, the deaf made to hear and the mute to speak, ruptures, tumors, and goiters vanished instantly, and many more signs and wonders. Rev. McKaig had morning meetings from 9:30 to 12:00 noon, in which he taught us how to pray and get our prayers answered; how to have faith and receive healing and for brotherly love to abound. The church as a whole was mightily helped through him, and people of many denominations attended our services. There were 81 saved, 48 sanctified, and 50 baptized with the Holy Ghost. God truly did bless in a great and marvelous way.—Louise Clark, Reporter.

PERSONS SENDING IN FOUR OR MORE SUBSCRIPTIONS 3-10-52 — 3-14-52

C. M. Nakashima, Honolulu, Hawaii	7
Willard John, Springville, Ala.	4
Brooks Youngblood, Bainbridge, Ga.	6
Mrs. G. L. Story, Roanoke Rapids, N. C.	12
Earl Powell, Tennille, Ga.	14
Wm. A. Mercer, Lake Wales, Fla.	10
George Bloomingdale, Sweetwater, Texas	13
Mrs. Anna Vargo, Clarksville, Penna.	5
Mrs. F. W. Mulkey, Tarpon Springs, Fla.	4
Mrs. Minnie Marion, Columbus, Ga.	5
A. E. Underwood, Murphy, Okla.	4
Evelyn Silkes, Lacoochee, Fla.	12
Carl Harris, Thomaston, Ga.	5
Mrs. A. H. Lewis, Ft. Lauderdale, Fla.	5
W. H. Cabanias, Williamston, S. C.	10
L. O. Cooper, Burdette, Ark.	4
Eula Maxwell, Austell, Ga.	12
W. L. Edgar, Frankfort, Ill.	10
Bertha F. Haynes, Bessemer, Ala.	29
H. C. Jenkins, Flint, Mich.	7
H. L. Russell, Chattanooga, Tenn.	21
J. W. Watkins, Union, S. C.	9
E. L. Wagner, Hobbs, N. Mex.	5
Thomas J. Durrance, Fellsmere, Fla.	12
Mrs. Bernice Morris, Easton, Md.	5
Max Atkins, Augusta, Ga.	42
W. J. Blair, Sophia, W. Va.	7
T. A. Perkins, Jessup, Ga.	7
Mrs. J. J. Baden, Chapel Hill, N. C.	6
Clyde M. Helms, Trafford, Ala.	11
Mrs. Denver Mongin, Stillmore, Ga.	15
Audrey Ming, Manchester, Ga.	11
J. E. McLamb, Erwin, N. C.	6
Sam Fridemore, Big Rock, Va.	5
E. S. Sullivan, Tulsa, Okla.	5
Mrs. Julian Brooks, Roxboro, N. C.	24
Rev. John P. Toole, Portau, Ga.	4
R. C. Kinnison, Cleveland, Ohio	4
Viola Carawan, Lynchburg, Va.	4
Charles E. Prince, Samoset, Fla.	5
Joe Jordon, Ringgold, Ga.	8
E. P. Davenport, Shooting Creek, N. C.	7
Olton Davis, Bessemer, Ala.	4
Christine Russ, Leesburg, Fla.	17
H. B. Rushing, Red Bay, Ala.	5
C. W. Drake, Rochester, Texas	4
Julian C. Vaughan, Perry, Iowa	10
Mrs. J. B. Maers, Akron, Ohio	7
N. L. Sulter, Big Spring, Texas	4
L. L. Reeder, Greenville, N. C.	4
A. R. Mitchell, Henrietta, Texas	8
L. R. Winnegar, Ravia, Okla.	4
Bobbie Morgan, Mitchell, Ga.	25
Wadis Hampton, Graham, Ga.	7
Mrs. E. L. Whipple, Vallito, Calif.	7
C. H. Barnett, Childress, Texas	8
G. M. Williams, Sandersville, Ga.	10
Joe S. Meadows, Gastonia, N. C.	13
Church of God, E. Chattanooga, Tenn.	51
J. Shirley, Stationville, Ga.	8
Kullr Young, Fair Mount, Ga.	4
Mrs. Edna Tipton, Clearwater, Fla.	5
Mrs. Thelma Alford, Clearwater, Fla.	9
J. L. Armstrong, Clearwater, Fla.	20
Goldie Mae Gatlin, Lacoochee, Fla.	18
S. O. Martin, High Shoals, N. C.	27
D. R. Speck, Uniontown, Penna.	4
R. C. Phillips, McCaysville, Ga.	10
Samuel Leftoy, Pickens, S. C.	6
J. L. Rhymer, Graysville, Tenn.	4
J. T. Guthrie, Freeborn, Ky.	4
Mrs. G. A. Lewis, Hazlehurst, Ga.	5
E. C. Fiance, Wilmington, N. C.	10
Mrs. L. C. Walker, Philippi, Miss.	5
Marion Whetstone, Mann's Choice, Penna.	4
C. W. Barnes, Greenville, S. C.	4
L. C. Vance, Indianola, Miss.	7

MUZZLED OXEN

By A. B. Dixon, Pastor, Richmond, Va.

"Thou shalt not muzzle the ox when he treadeth out the corn," Deut. 25:4.



DO YOU GIVE YOUR SHARE?

The Lord was giving Moses instructions for the proper, honest, honorable, upright control and mode of living for the children of Israel. Many people take the Bible in a hit-and-miss, wishy-washy fashion, but the Bible is a standard of living. It is a known fact that precedents, environments, and customs control the lives of people more than anything else in existence. Many say they desire to do right, but if you tell them that they are not doing the right thing they are hurt, simply because the custom has been to do what they are doing. They have failed to search the Scripture to find out what is right. Jesus said when the sower sowed, the fowls of the air caught away the word, and many times when one reads the Word the devil gives him the wrong understanding or sends someone with the wrong interpretation. And, more times than not, when a preacher is trying to expound the Word of God, the devil draws the minds of the hearers away so they will not receive it. This message is in opposition to some customs, and the devil may try to draw away the minds of the readers. Worst of all his methods is procrastination. People hear and think they will heed, but "go their way, and straightway forget what manner of man they are." They fully intend to change their way of life and obey the Bible as the preacher presented it, but they are going to do it next week or next year, and soon they have forgotten what manner of men they are.

Frankly, I have not been able yet to decide any difference between refusing to obey the Bible and neglecting to obey it. Two men fall overboard. One refuses to swim; the other neglects to swim. Both drown. So it is with those persons who fail to obey the Bible.

Our text was given as instructions to the children of Israel to assure their equitable conduct, the inference being that it was not fair to work the ox and

deprive him of eating the food he had helped to raise and harvest. But Paul tells us (1 Cor. 9:9) that the text was written not only for the ox's sake, but for the preacher's sake, also. Now let's check the text again.

"Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Reading it Paul's way, we would say, "Thou shalt not muzzle the mouth of the preacher that treadeth out the corn—feeds the flock—dresses the vineyard."

Now there are many ways to muzzle an ox. You may put a sack over his mouth; you may put a wire basket over it, or a muzzle of leather; but the most cruel way yet is to tie his head back so close that his neck is in a constant strain, and he can't reach the food. Many a preacher is strained by his congregation until he is half dead when he finally struggles through the sermon period, because he has been choked by his congregation.

When going is good, and he is sailing before the wind, a preacher feasts on his sermon as much as his congregation does. But when the congregation rides and drags their feet at the same time, the preaching hour is an hour of perspiration and heartbreak. The preacher knows he is telling the truth, and he is giving the congregation what it needs; and the congregation knows he is telling the truth and that they need it, but never an amen—never a "Praise the Lord." All the preacher gets is a sea of malignant stares from eyes that defy him to "make me do it."

There are many more ways to muzzle the poor old preacher, but the worst yet is simply to hold back his head—don't let him get to the feed trough. A fellow loved his "baccer" so well he didn't want any of his neighbors to have any of it, so he named one of his pockets the world, and kept all of his "baccer" in the other. When asked for tobacco, he immediately replied, "I ha'nt got a bit in the world."

Rev. John Doe came to church on Sunday morning. His shirt collar was frayed; his pants were patched on the knees and seat; and his suit was faded until it had so many colors nobody could tell what the original color was, and it showed no evidence of having ever been cleaned or pressed. His rent was past due, and the finance company was threatening to take his car, because he was not able to make a payment. Before the service he heard Braggart Bill tell about how the Lord had blessed him to make so much money this week, and at the same time, make a point to explain away tithes. Finally, it came time for the offering, and the reverend struggled with all the grace he could muster against the opposing spirits to set forth the orphanage cause. When the plate passed Braggart, he put in a paltry nickel and grumbled that he thought he'd better find another place to worship; all he could hear in that church was offerings, offerings, money. That preacher was muzzled, brother—muzzled until he couldn't breathe.

Starving an ox makes him unmanageable. He wanders about over the field trying to get at food, even if he is muzzled. The prophet came to Jerusalem and found the preachers had wandered to the fields because they had been muzzled. Many ox drivers today are raving about their preachers because the poor fellows are seeking better situations and help before their wives and children starve. Many people have been guilty of starving high-spirited horses and oxen into submission, and many a pastor has gone to a church with high aspirations and a broad vision only to be starved into submission and depression by a church that refused to support him and his vision, by withholding the tithes and offerings that should have come to him.

The days when mighty oxen pulled the great logs from the swamps of the South are forever gone, but if you can

find one of the old drivers, you can get some of the finest stories of animal loyalty, confidence, and understanding to be found in the world; of how they fed them until they lay and chewed their cud in contentment and grew strong; of how they brushed them until their coats shined and glistened; of how they talked to them as a mother would talk to her fondest child, and the light of understanding shown from their great sad eyes, and they went into the mud and mire where no other animal would go and brought back unbelievable loads. Those were oxen that had not been muzzled. But some of the saddest stories are those of the men who put them to the plow and cart and gave them no food—let them graze on dry pastures.

It is really beautiful to see a pastor who is fortunate enough to have a church that enjoys furnishing him a nice parsonage, utilities, nice car, a good salary, a new suit now and then, a ham, a fat hen, and a "God bless you, brother." That pastor will go his length and stand in the jaws of hell for that church.

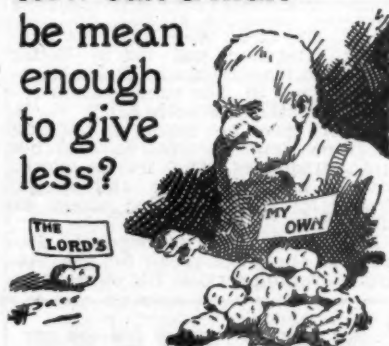
The ox driver that you hear making the greatest to-do is the one who is working an ox that is too weak to work and too dulled by hunger to care. Then, too, generally the church that is crying the most for another preacher is the one that has its present preacher so starved for the want of appreciation, cooperation, and support that he is unable to overcome dependency and despair enough to give an intelligent presentation of a thought if he had one.

Another sad thing is to find the man who withholds food from his animal to punish him. The poor old ox stands in a windswept barnyard and wonders why he has no food, while his driver sits by the fire and pouts. Maybe the ox has done his best that day and has no knowledge of any offense, but hunger gnaws at his vitals and he becomes sullen and morose because he can see no reason and has been told none. In 1 Timothy, 5th chapter, Paul exhorts, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn," along with other instructions for financing the church, and in verse 21 he tells us, "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality." "DOING NOTHING BY PARTIALITY." This occurs to me to be the worst thing we

have to contend with today. They would feed the ox if the Lord were capable of making one to suit them. Be what he may, they want him another way. When successful loggers and farmers got a poor ox, they fed him up, but some people just made theirs poorer and poorer.

In 1938 we moved to Cleveland, Tennessee, and bought a little dish-faced, Jersey cow that was so poor she almost reeled when she walked. We had about two acres of blue grass and white clover that we turned her into, and bought a barrel of high-grade dairy feed for her, with the determination to build her milk supply from the measley two quarts she was giving to a fair, normal supply. She

One lone tater out of ten! My goodness, how can a man be mean enough to give less?



ate the blue grass, clover, and dairy feed until her sides filled out, and she looked almost as broad as long, but the milk supply remained a sickly trickling two quarts. Did we stop her feed? No! Did we beat her over the head? No! After several months of tender care we had milk to give away. The last I heard of her, when she was quite old, she was still pouring the milk.

I should like to see every poor, weak, scrawny, sickly oxen (preacher) turned loose in lush pastures of Holy Ghost, love-filled churches, where every few days some member would stop by, not to gossip about the neighbors and tell him who ought to be turned out of the church, but to drop off a dozen eggs, a quart of milk, a ham, or maybe just to plan some addition to the church building, a new paint job for the parsonage, or some special activity for the Sunday School, youth group, etc. I should like to see him stay there until his old

spiritual hide filled out and he got a glory hallelujah in his soul and was so happy he could hardly preach for shouting.

Some say, "The preacher is not helpless; he doesn't have to stay." In some places the favorite expression is, "Let him get a job and work for a living like I do." Brother, Paul said, "Woe is me if I preach not the gospel." If I do it willingly, I get a reward; if not, "a dispensation of the gospel is committed unto me." Every God-called preacher feels just the same way. People who make such remarks will meet them in the judgment, and they will regret taking advantage of God's servant.

Well, what are we going to do with people who do such things? Are we going to call them robbers? No! God said, "Be patient, brethren, unto the coming of the Lord." If we resort to such things, we'll be found in the same condemnation. If we have the love of Christ, we will love them and give ourselves for them, and try, with love and kindness, to show them their error; but it won't relieve them of their responsibility. On the other hand, it is our responsibility to warn them and exhort them to do their duty.

If I am wrong with the interpretation of these scriptures, I pray the Lord will help me to understand them. If I am right, I pray that He will help others to see.

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Reports . . .



MUSCATINE, IOWA, GETS CHURCH

This is our nice new Church of God in Muscatine, Iowa, located in a beautiful part of the city. We are praising God for this work here. Brother A. S. Smiddy, district overseer, and Brother N. F. Ketcherside started the work. Rev. Carl Cox, state overseer, came down and held a week's meeting, organized a Church of God, and appointed Brother Ketcherside as pastor.

WHAT WE ARE DOING AT MORRISTOWN, TENN.

The Church of God at Morristown is happy to report what the church is doing and the progress it is making. When Brother Moore came to Morristown he immediately saw many things that needed to be done to improve our church. The first step taken for us was to install a furnace. Brother Moore fell on a plan and through prayer and faith we have our furnace in and it paid for. The amount for installing was \$700. Also, we have sanded the floor and painted the inside of the church. There has been an improvement on the basement and a new chimney built outside. Our lawn has been improved by adding several loads of dirt. We estimate our improvement on the church to be \$1,500 or \$2,000. We surely praise the Lord for His blessing to us, and we thank the Lord for having Bro. and Sis. Moore with us. They have been a great help to our church and also the people of Morristown. We are planning great and mighty things to happen here. Please remember us in your prayers.—George Boatman, Superintendent.

GULF COAST DISTRICT CONVENTION A GREAT SUCCESS

The district convention for the Gulf Coast District convened February 22-24, at the McLain, Miss., Church of God. While the rain was falling outside, the spiritual tide was high inside as God blessed His children with waves of glory. Our beloved state overseer, Rev. G. C. Hamby, was at his best, and our souls were blessed by his timely messages. We were privileged to have Rev. Cecil Taylor, of Mobile, to speak on "Sanctification, When and How It Is Accomplished." How our souls rejoiced as he preached under the anointing of the Holy

"The Fundamentals of the Church of God" was very inspiring and enjoyed. The reports of the ministers showed an increase in every department. Fellowship and unity prevailed as each one expressed his appreciation of the cooperation of the laity, ministry, and district pastor, Rev. O. G. Friddle, to make the progress shown.

The climax was Brother Hamby's sermon on missions on Sunday morning. Divine love melted the hearts of the congregation as they freely gave their offerings for this worthy cause, which exceeded any before this time. The Gulf Coast District is on the upward march for God. We desire your prayers.—Mrs. O. G. Friddle, Convention Clerk.

PASTOR ODUM REPORTS

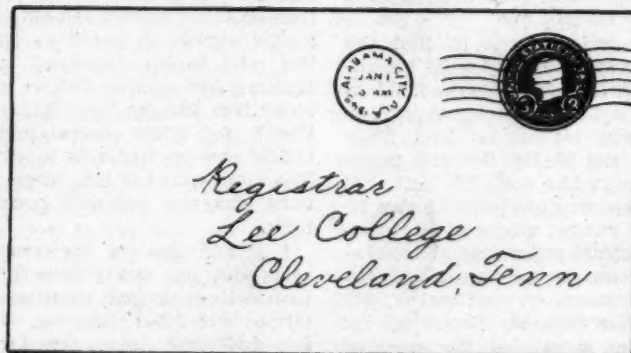
The Macon district overseer and pastor of the Macon Church, Rev. Hoyt Odum, gave the following interesting report on a brief visit with your editor a few days ago: The five churches on his district are realizing the greatest Sunday School attendance ever. The district is in a live-wire Evangel and LIGHTED PATHWAY drive. The Warner Robins church dedicated its new Sunday School plant, which cost \$9,000, Sunday, February 3. The Macon Church has added five Sunday School rooms, and during the four weeks which they have been used, the Sunday School attendance has increased nearly 100. And last, but better than all, perhaps, is the fact that the Macon Church has just closed a wonderful revival, with Evangelist Roy Horton doing the preaching.

Some folks are more concerned about Cain's wife than they are about their own.—Standard Bearer.

Ghost. The L. W. W. B. program Saturday afternoon was led by Sister Friddle in the absence of Sister Hamby, who was ill. The congregation rejoiced together as each L. W. W. B. president gave her report of building programs, improvements on churches and parsonages. The service closed with a healing service and special prayer for Sister Hamby, whom we all love.

Rev. Ralph Creel, of Bayou La Batre, was the guest speaker for the Saturday evening service. His message on

THE FIRST STEP . . .



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1952 SUMMER TERM. . . JUNE 9—AUGUST 16, 1952.

"God's School for God's Business"

The Passion Week as Predicted by Isaiah

Isaiah 53

WHO hath believed our report? and to whom is the arm of the Lord revealed?

FOR he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

HE is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

SURELY he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

BUT he was wounded for our transgressions, he was bruised for our iniquities: the chas-

tisement of our peace was upon him; and with his stripes we are healed.

ALL we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

HE was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

HE was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

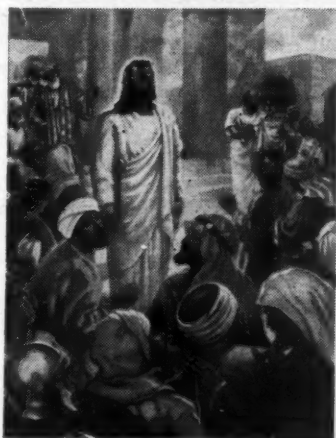
AND he made his grave with the wicked, and with the rich in his death; because he had

done no violence, neither was any deceit in his mouth.

YET it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

HE shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

THEREFORE will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.



THE ROSE WITHOUT A THORN

There in Gethsemane's garden
Our Lord went to mourn;
He prayed a prayer submissive—
Sharon's Rose without a thorn.

He cried beside a rock altar
For a world of souls to be born;
Gethsemane's flower bloomed that
night—

A Rose without a thorn.

He opened not His mouth to them
As they took Him away, weak and
worn;

No guile, or sin, in Him could they
find—

Just a Rose without a thorn.

Betrayed, denied, and friendless,
By a mob treated with scorn,
He blossomed afresh that evening—
A beautiful Rose without a thorn.

—Anne Ruth Glow
St. Petersburg, Fla.

CAMP MEETINGS AND STATE CONVENTIONS

STATE	DATE	PLACE
ALABAMA	June 30-July 6	Birmingham
ARIZONA	April 21-27	Phoenix
ARKANSAS	June 23-29 (S. C. 27-29)	Bald Knob
CALIFORNIA	June 16-22	Pacific Palisades
COLORADO	July 15-23	Clifton
FLORIDA	June 10-19	Campground, Wimauma
GEORGIA	June 30-July 9	Campground, Doraville
IDAHO, OREGON		
WASHINGTON	June 30-July 6	Campground, Woodland (Conn)
ILLINOIS	June 30-July 6	Campground, Benton
INDIANA	June 25-28 (S. C.)	Terre Haute
IOWA	June 16-22	Des Moines (Beaube)
KANSAS	June 10-15	Coffeyville
KENTUCKY	June 30-July 5	Campground, Lexington
LOUISIANA	June 19-22	Covington
MARYLAND	July 28-Aug. 3 (S. C. 1-3)	Hurlock
MICHIGAN	June 24-29	Tabernacle, Detroit
MINNESOTA	May 13-18 (S. C. 16-18)	Minneapolis (Joe Milligan)
MISSISSIPPI	June 17-22	Hattiesburg
MISSOURI	July 14-20	Arcadia, Epworth among the Hills (Boatwright)
MONTANA	July 21-27 (Y. C. 14-20)	
NEBRASKA	June 27-July 2	Omaha
MAINE	July 7-13 (S. C. 11-13)	Appleton
NEW JERSEY	July 11-13	Millville
NEW MEXICO	June 24-29	Hobbs Jr. High School
NEW YORK		
NORTH CAROLINA	June 9-15	Campground, Charlotte
NORTH & SOUTH		
DAKOTA	June 26-July 4	Campground, Minot
OHIO	June 18-21	Cincinnati
OKLAHOMA	June 30-July 6	Campground, Chandler
PENNSYLVANIA	July 14-24	Somerset
SOUTH CAROLINA	June 30-July 6	Campground, Laurens
TENNESSEE		
TEXAS	June 16-22 (S. C. 21-22)	Campground, Weatherford
VIRGINIA	June 23-28	
WEST VIRGINIA	June 9-14	Beckley
WISCONSIN	June 22-29	Wausau
CENTRAL CANADA	July 20-27	Wheatley
WESTERN CANADA	July 5-14	Estevan, I. B. C.

That Which Was Our Duty

By Rev. Donald Gee, 14 George Street, Louths, Lincs., England.
(Dr. Gee is Editor of "Pentecost." Subscription price in U. S. A. is \$1.00 for two years.)



Rev. Donald Gee

As I write these words sitting in my office just outside London, the body of the late King George VI, of England, is lying in state at Westminster awaiting the royal funeral later in the week. The dominant note of testimony concerning the king's character is that he was actuated by a high sense of duty in the fulfillment of the exacting public duties of his office, often performed when suffering from weakness and disability. Such a quality of character always commands respect wherever it is found, in any land and in any position in life.

Have we always stressed sufficiently the place of sheer duty in our service as Christians? One of our Lord's less popular parables is that of the "Unprofitable Servants" (Luke 17:7-10): "So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

"Our DUTY," that is, our moral obligation. The Greek word, coming from the root thought of a debt owed, also is rendered "ought"—what we OUGHT to do. It is the binding force of what is right.

As scriptural examples, take, "We that are strong OUGHT to bear the infirmities of the weak" (Rom. 15:1); "If the Gentiles have been made partakers of their spiritual things, their DUTY is also to minister unto them in carnal things" (v. 27); "So OUGHT men to love their wives as their own bodies" (Eph. 5:28); "For the time ye OUGHT to be teachers" (Heb. 5:12); "He that saith he abideth in him OUGHT himself also so to walk as he walked" (1 John 2:6); "If God so loved us, we OUGHT also to love one another" (1 John 4:11); and so on.

Our Lord's somewhat austere parable certainly approaches the whole matter of Christian duty from an angle very often neglected. The heart of the matter is placed in the relationship of the Christian to Christ, recog-

nizing that it is that of servant and master (cp. 1 Cor. 7:22 and Col. 3:24). Paul gloried in being the servant or slave of Jesus Christ (Phil. 1:1). We properly mean nothing less than this when we call Jesus "Lord." Forsyth has finely said, "The first duty of every soul is to find, not its freedom but its Master." That is full consecration. For lack of this the most powerful baptism in the Holy Spirit can, and will, fail of its divine purpose. It is common to desire all the privileges of Pentecost without accepting its responsibilities. Imperfect teaching on duty can account for a lot of our failures, even after initial manifestations of power.

It is easy to offer service to God in a profoundly mistaken attitude of heart. It is possible to feel that we are doing the Almighty a favor by serving Him at all! We can impudently patronize the Maker and Owner of all things with our trifling gifts, and almost demand a recompense as a right. "Doth he thank that servant because he did the things that were commanded him? I trow not," says our Lord. Yet, we often want a lot of "thanks" to keep us in a good temper, and, since we cannot now receive it directly from God, we insist upon it from our fellow servants.

At the close of a recent convention I was both amused and saddened by the obvious anxiety of the pastor lest he offend by forgetting any in his closing words of thanks to the various helpers.

And how prone we are to reverse the order in the parable, and serve ourselves first! We do this when we seek primarily our own joy, our own pleasure, our own glory, or our own profit, even in what is ostensibly done for the gospel's sake. "Afterward thou shalt eat and drink," was the Lord's command to His servant—"serve me first." A sense of duty, made delightful by love, is the proper attitude. "Necessity is laid upon me;

yea, woe is me, if I preach not the gospel!" (1 Cor. 9:16). Such a sentiment may not suit idealists, but it has immense power. Spurgeon's startling words to his students one Saturday morning come vividly to mind—"Gentlemen, do not become preachers if you can possibly help it." Necessity, a sense of high duty, is the often forgotten other side of what is admittedly a pure delight and a privilege angels envy.

Apart from more direct service in the ministry of the gospel, the Christian life abounds in mutual relationships and responsibilities that are governed by simple duty; such as, husbands and wives, parents and children, masters and servants, citizens and state, pastors and assemblies, friend with friend. Indeed one of the very worst abuses of supposed spiritual gifts and prophetic utterances is when attempts are made to drag them in to give permission for the neglect of downright duty. It is a wicked perversion of Pentecost to try to claim the alleged authority of the Spirit for neglecting the things that the Scripture plainly states we OUGHT to do. Husbands need no prophetic command to love their wives; citizens need no word from heaven to guide them to pay their taxes; and assemblies require no special revelation to adequately support their faithful ministers and missionaries. Such things are duties, with option. Assembling ourselves together in the church is not to be left to caprice or feeling or special guidance by the "Spirit"; it is our bounden duty as far as in us lies.

How deep is the satisfaction of a duty faithfully accomplished! We may be sure that the servant in the parable

(Continued on page 15)

E/P NEWS...

MISSIONARY RALLY PLANNED

TORONTO, Canada—A quarter of a million dollars will be sought for missions at the great annual missionary conference at the People's Church of Toronto, according to Dr. Oswald J. Smith, pastor. Session will last from April 6 to 27. Last year offerings totalled \$225,000. Smith expects to support 300 missionaries with the money raised.

ATTEND THE NAE's TENTH ANNUAL CONVENTION

PLACE: Congress Hotel, Chicago, Ill.
TIME: April 15-18.
THEME: By My Spirit.

All the activities of this event, which draws evangelicals from all parts of the nation, will be conducted in the Congress Hotel on Michigan Avenue. Here the main sessions will be held, the various auxiliaries will hold their conferences, the commissions and committees will meet, the luncheons and dinners will be served, etc. Everything is to be under one roof. Full information concerning the convention may be secured from the Headquarters of the National Association of Evangelicals, 542 S. Dearborn Street, Chicago 5, Ill.

This convention, climaxing a decade of outstanding accomplishments for the advancement of the proclamation of the gospel of the Lord Jesus Christ through united evangelical action, promises to be a time of spiritual refreshment, challenge and inspiration. Evangelical leaders from all parts of the United States and Canada, as well as from European countries, will be in attendance.

While the convention does not open officially until Tuesday evening, throughout the day on Tuesday, there will be meetings of various commissions, including the Christian Social Action, Nominating Committee, Resolutions Committee, and board meetings of the Evangelical Foreign Missions Association, National Religious Broadcasters, National Sunday School Association, the Women's Fellowship and Evangelical Youth.

Reservations for the Congress Hotel should be made at once to avoid disappointment. Following are the rates:

\$5.50-\$9.00—Single room with bath
\$9.00-\$12.00—Room with double bed
\$9.50-\$13.00—Room with twin beds
\$10.00—Three in one room
\$11.00—Four in one room

Reservations should be made directly with the Hotel.

CHRISTIANITY AT CROSSROADS IN JAPAN

The Rev. M. L. Young, of Japan, writes that events of the past few months make it clear that Christianity in Japan is facing a decision to stay true to its principles or to compromise with idolatry and national tradition. Some national pastors are advocating keeping the "Buddha shelf" containing idols in the home, and recently, Mr. Matsuda, Secretary-General of the Liberal Party, stated that he went as a Christian to bow at the Shinto Shrine of Ise—the chief shrine in Japan, dedicated to Amaterasu-Omi-Kami, the sun goddess in whose name the Pacific war was fought. Some have suggested that the idols be "Christianized" and the people continue to use them.

STUDENTS READY TO GO AS MISSIONARIES

MINNEAPOLIS, Minn.—An estimated 90 per cent of the students at Northwestern Schools in Minneapolis are "willing to go, and are seeking God's will regarding service as foreign missionaries," according to Dr. Harry Stam, head of the school's missions department, at the close of the fifth annual missionary conference held recently in the school.

Stam, a brother of the martyred John Stam of China, and a veteran of 20 years in Africa with the Africa Inland Mission, directed the annual missionary gathering which this year saw 45 missionaries from around the globe speaking.

CLOTHING SENT TO KOREA

PORTLAND, Oregon—Four tons of clothing, contributed through 100 Portland area churches affiliated with the National Association of Evangelicals, have been shipped to Korea. Twenty boxes contain baby clothing exclusively and were marked for delivery to the orphanage sponsored by Portland's Robert Pierce, Vice-President of Youth for Christ International, who has ministered widely in Korea. A tract printed in Korean was pinned to every garment, telling the life story of Sergeant Jacob DeShazer, one of the Doolittle Raiders who became a missionary to Japan after liberation from a Japanese prison camp.

NAVY CHAPLAIN CORPS TO COMMISSION LIEUTENANTS IN 34 TO 39 AGE BRACKET

The Navy will commission a limited number of civilian clergymen between the ages of 34 and 39 in the Reserve rank of lieutenant in the Chaplain Corps, the Navy Bureau of Personnel announced today.

Since the end of World War II the age limit for original appointment as a Naval Reserve chaplain has been 34 and chaplains have ordinarily been commissioned in the rank of lieutenant (junior grade). Advance of the age limit to 39 and offer of the higher rank was brought about by the need for additional qualified clergymen for an expanded Navy, the Navy Bureau of Personnel said.

Applicants who are commissioned will be ordered to active duty if they so request, the bureau said.

EVANGEL COUNT FOR FEBRUARY, 1952

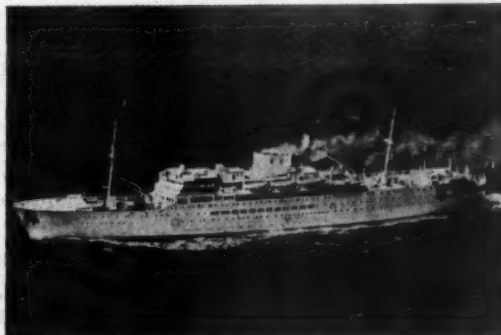
Alabama	2,670	New Hampshire	1
Arizona	111	New Jersey	42
Arkansas	340	New Mexico	137
California	357	New York	46
Colorado	21	North Carolina	4,976
Connecticut	7	North Dakota	55
Delaware	58	Ohio	942
Florida	1,847	Oklahoma	382
Georgia	3,904	Oregon	60
Idaho	42	Pennsylvania	616
Illinois	574	Rhode Island	2
Indiana	287	South Carolina	2,400
Iowa	96	South Dakota	55
Kansas	230	Tennessee	1,898
Kentucky	795	Texas	618
Louisiana	334	Vermont	2
Maine	137	Virginia	1,205
Maryland	283	Washington	83
Massachusetts	4	Washington, D. C.	35
Michigan	381	West Virginia	2,066
Minnesota	24	Wisconsin	57
Mississippi	587	Wyoming	5
Missouri	362	Foreign	528
Montana	59	Central Canada	19
Nebraska	44	Western Canada	19
Nevada	16	TOTAL	29,871

TENNESSEE MUSIC AND PRINTING COMPANY is sponsoring another Music Normal beginning July 14. Watch for further announcements regarding same. Begin now to make plans for your children to attend. The place is Lee College. The time, July 14-August 1. Watch the "Evangel" for further announcements in regard to tuition, teachers, courses offered, etc.

HALF AROUND THE WORLD

Greetings:

Just a few words to say I am now half way around the world. Enjoying everything. May God bless you.—Humbly, Roy Douglas.



1951-1952

**FRUIT AND NUT SHIPMENTS TO THE
CHURCH OF GOD ORPHANAGE
Sevierville, Tennessee**

William F. Dych, Superintendent

Church of God, Bartow, Fla., 9 bus. citrus
Church of God, W. Lake Wales, Fla., 6 bxs. citrus
Church of God, Stuart, Fla., 4 bxs. citrus,
2 crs. tomatoes
Church of God, Vero Beach, Fla., 7 bus. citrus
Church of God, Altoona, Fla., 4 bus. citrus
Church of God, Fort Mendo, Fla., 11 bxs. citrus
Church of God, Fort Pierce, Fla., 4 bus. citrus
Church of God, Palatka, Fla., 1 bu. citrus
Church of God, Orlando, Fla., 2 bus. citrus
Church of God, Lakeland, Fla., 1 bu. citrus
Church of God, W. Miami, Fla., 2 crs. citrus
Church of God, Tampa, Fla., 6 bxs. citrus
Church of God, Clewiston, Fla., 1 bu. citrus
Church of God, Winter Haven, Fla., 10 bus. citrus
Church of God, Pensacola, Fla., 2 crs. citrus
Church of God, Bradenton, Fla., 2 bus. citrus
Church of God, Callahan, Fla., 2 bxs. citrus
Church of God, Clearwater, Fla., 5 bus. citrus
Church of God, Largo, Fla., 4 bus. citrus
Church of God, Samoset, Fla., 2 bus. citrus
Church of God, Sulphur Springs, Fla., 2 bus. citrus
Church of God, Arcadia, Fla., 2 bus. citrus
Church of God, Lares, Fla., 1 cr. citrus
Church of God, S. Jacksonville, Fla., 1 bu. citrus
Church of God, Copper Hill, Tenn., 2 lg. sacks citrus
Church of God, Pensacola, Fla., 2 lg. sacks nuts
Church of God, Florence, S. C., 1 cr. nuts
Dixie Peanut Co., in care of Rev. D. Davis, Fayette, Ala., 1 lg. sack nuts
Church of God, Ringgold, Ga., 1 bx. nuts
(Several bushels of fruit arrived without name and address of sender, or with the labels torn so that it was not possible to list the church or individual who sent them.)



This is Cpl. Benjamin J. Hillhouse, son of one of our outstanding evangelists, Mrs. Minnie I. Hillhouse, who has been a member of the Church for 31 years. He often visits with his mother in her revivals and adds much to the services with his singing. He states that he does not mind defending the gospel which his mother has been carrying for so long and that which he has been taught from birth. Even if there are only 3 service men in the company of 900 who believe the Pentecostal way, they do not mind to stand for what they believe to be right. Cpl. Hillhouse will appreciate letters from any one who would care to write to him. His address is A. F. 25111578, 155 A. C. & W. Group 110 A. C. & W. Sqdn., Food Service Station, Donaldson Air Section, Donaldson Air Force Base, Greenville, S. C.—Mary Hann.

OBITUARIES

"Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

FIELDEN

Robert A. Fielden was born April 4, 1882, and departed this life Feb. 2, 1952. He was united in marriage to Miss Nannie Gross Dec. 21, 1904. To this union were born 6 children, 2 sons and 4 daughters. One daughter, Celeste, preceded him in death. He is survived by his wife, Sister Nannie Fielden, of Lawrenceville, Ill.; 2 sons, James Henry, Lawrenceville, Ill., and Walter A., Wytheville, Va.; 3 daughters, Mrs. B. M. Sizemore, San Diego, Calif., Mrs. Max Cone, Princeton, W. Va., and Mrs. C. M. Roseman, Roanoke, Va.; 16 grandchildren, and a host of other relatives and friends.

Brother Fielden was converted at the age of 33, and in 1913, when Rev. D. P. Barnett went to Millport, Ky., with his gospel tent, preaching the full gospel, Brother Fielden was sanctified and baptized with the Holy Ghost. He was healed, called to the ministry, and immediately began his lifework. Moving to Illinois, he began to organize and pastor churches and win men for God. He spent the latter part of his ministry evangelizing and pastoring in West Virginia, where he won many souls for God. He organized

the Mount Vernon and Chauncey, Ill., churches and was the first to take the full-gospel message to Logan, Bridgeport, and Carriers Mills, Ill. He also organized the Rhodell, Ury, and Mallory, W. Va., churches. A number of ministers in the Church of God were saved in his ministry, of this number is Rev. D. B. Hatfield, superintendent of the Church of God missions work in the Middle East.

Although retired from full-time work, Brother Fielden remained active until just a few days before going home, helping in any way he could by filling appointments or serving short terms as pastor.

The funeral was conducted at his home church, Chauncey, Ill., by his good pastor, Rev. Leonard Newton, assisted by the writer and Rev. Estell Moore. A number of ministers attended the funeral, and they join with us in praying God's blessings on the fine family left behind.—F. R. Harrawood.

VANDERFORD

Reverend Maude Vanderford, age 57, passed away February 13, 1952, in Leavenworth, Wash. She was born on October 29, 1894, and had been a licensed minister since 1930. Sister Maude was very dear to my heart. I was, indeed, fortunate to have her in my home. She had had bad health for years, and I realized last fall she was falling fast. During her last few

**ATTEND THE WORLD PENTECOSTAL CONFERENCE
JUNE 27 TO JULY 6, 1952 IN LONDON, ENGLAND**

The Third World Conference of Pentecostal Churches is to be held in the famous Central Hall, Westminster, in the heart of London.

The morning and afternoon sessions will be open to Pentecostal visitors, but participation in discussion will be confined to approved representatives. Public meetings will be held each evening, except Sundays, when visiting preachers will minister in hundreds of Pentecostal churches throughout London and the British Isles.

The cost of BED and BREAKFAST in London hotels will be from FIFTEEN SHILLINGS to TWO POUNDS (more or less \$2 to \$6) per day or more if desired. For midday and evening meals add 5/- (about 75 cents) per meal.

As there is a great demand for accommodation in London during the summer months, all who propose traveling to England to attend the Conference should write without delay for further particulars and an application form to either of the following addresses:

David J. du Plessis, P. O. Box 342, Glenbrook, Connecticut, U. S. A. (He is the conference secretary and suggested items for the agenda should be sent ONLY to him.)

E. J. Phillips, 20 Clarence Av., Clapham Park, London, S. W. 4, England. (He is the secretary of the British Pentecostal Fellowship, the hosts of the World Conference.)

The Advisory Committee (elected at Paris in 1949) consists of Donald Gee (Britain), Samuel Nystrom (Sweden), Abelines Schoeman (South Africa) Wesley R. Steelberg (U. S. A.) and Leonard Steiner (Switzerland).

May we point out to you that the traffic to Europe is rather heavier than was generally anticipated. We are being urged by airlines and shipping companies to complete our lists of passengers as early as possible. The matter of booking travel space, as well as hotel accommodation in London, is now very urgent. We shall appreciate a word from you as to your plans. We can now offer you air travel at \$360 ROUND TRIP, New York to London. This is almost as cheap as boat fares, and by flying you save almost two weeks of precious time that you can spend visiting foreign lands. The planes used are the regular lines and not non-scheduled lines. Those who definitely choose to go by sea will be able to travel on ships on which we have booked quite a number of delegates and visitors to the World Conference. You will not be alone, but will have good fellowship. For reservation either by plane or ship, contact H. H. Webber, P. O. Box 56, Ridgeway Station, Stamford, Conn.

months, especially, I have never seen a sweeter, more Christ-like saint of God. It was regrettable that her relatives could not be here for the funeral. The services were conducted in Leavenworth, with the Reverends Grady Chaney and S. E. Kinison officiating. Sister Maude was a great blessing to these people out here. We shall never forget her.—Manola Tanner.



GOINS

George Harrison Goins departed this life Feb. 4, 1952, at the age of 39, at the home of his parents, Rev. and Mrs. J. L. Goins, of Knoxville, Tenn. For the past 4 years he lived in Hamilton, Ohio, and was office manager of the Savage Auto Company. He leaves his wife, 2 children, Phyllis and Howard, 2 brothers and 3 sisters. He departed this life happy in the Lord. The following poem was written by his brother, Willie W. Goins, from Harrison's last words.

KNEEL AT THE ALTAR

*There's room at the altar
Of mercy and love.
There is true forgiveness
And pardon for your sin.
Don't grieve the dear Saviour;
Don't send Him away.
He has opened the door
For you to come in.*

*I've found the dear Saviour,
He's pardoned my past;
He sent me rejoicing
In the heavenly path.
He shed, on Mount Calvary,
His lifeblood for you,
To bring you salvation,
To free you from sin.*

*Come, kneel at the altar,
The garden of prayer.
Come, meet the dear Saviour
Who was willing to share.
He's calling so tenderly
For someone to come
To find wonderful peace
And His rest sublime.*

BLAZER

Horace M. Blazer was born April 25, 1877, and died March 8, 1952, at his home in Parrottsville, Tenn. Brother Blazer is survived by his wife, 8 children, 11 grandchildren, and one great-grandchild. His funeral was conducted at the Forrest Hill Baptist Church by Rev. Fred Ponton, pastor, Rev. I. H. Brabson, and Rev. R. L. Beaty, pastor of the Church of God at Newport, Tenn. Brother Blazer was the father of Sister Bingham O'Neil, head bookkeeper here at the Publishing House. To her and the entire family we extend our heartfelt sympathy.

PATTERSON

Joseph Allie Patterson, born Jan. 13, 1888, died Sept. 28, 1951. Brother Patterson was saved, sanctified, and filled with the Holy Ghost in 1929, and was a charter member of the Church of God at Bradley, Miss., until death called him away. He leaves to mourn his passing his wife, Mrs. Ellie Patterson, one son, 5 daughters, 6 grandchildren, one brother, and 3 sisters. He is sorely missed by his family, the church, and his friends, but we hope to meet him again where partings never come. Funeral services were held at the Bradley Church of God by Rev. W. L. Sharpe and his pastor, Rev. C. C. Floyd.—Mrs. C. C. Floyd.

YOUNG

Sister Lydia Young, a member of the Church of God at Fame, Miss., departed this life Feb. 10, 1952, to be with the Lord. It is our loss but heaven's gain.—T. H. Pugh, Pastor.

According to Paul C. Payne, educational secretary, Presbyterian Church, there are 2700 unchurched children in America today.

THAT WHICH WAS OUR DUTY

(Continued from page 12)

enjoyed his own meal all the more because when the time came he could partake with the contentment of duty well done and allotted tasks all completed. There is something bracing in doing one's duty in any calling, and its quiet fulfillment carries its own reward. Many a hero, when decorated for a conspicuous act of bravery, has modestly protested, "But I only did my DUTY." True, but none the less noble and right! It is time some Christians stopped posing as martyrs because they are performing their duty to their Master and to the brethren.

Very striking and suggestive in the context is the fact that this austere parable immediately follows the apostles' request, "Lord, increase our faith." Our Lord gives a thrilling promise of amazing possibilities to a very little faith; but He proceeds to tie it all up with this parable of slaves doing their bounden duty. We popularly connect wonder-working

faith with singularly gifted personalities, or great emotionalism, or supreme spiritual experiences. Such have a place, but they never abrogate the importance of steady, daily, we almost said humdrum, obedience to the commandments of God. After all, faith and obedience walk hand in hand. They are but two sides of the same golden coin of the heavenly realm. Humble attention to duty, given under a sense that at its best it is inadequate and unworthy of the love bestowed by such a gracious and glorious Master, will be rewarded by an ability to win spiritual victories amazing to behold.

WHY I LOVE HIM SO

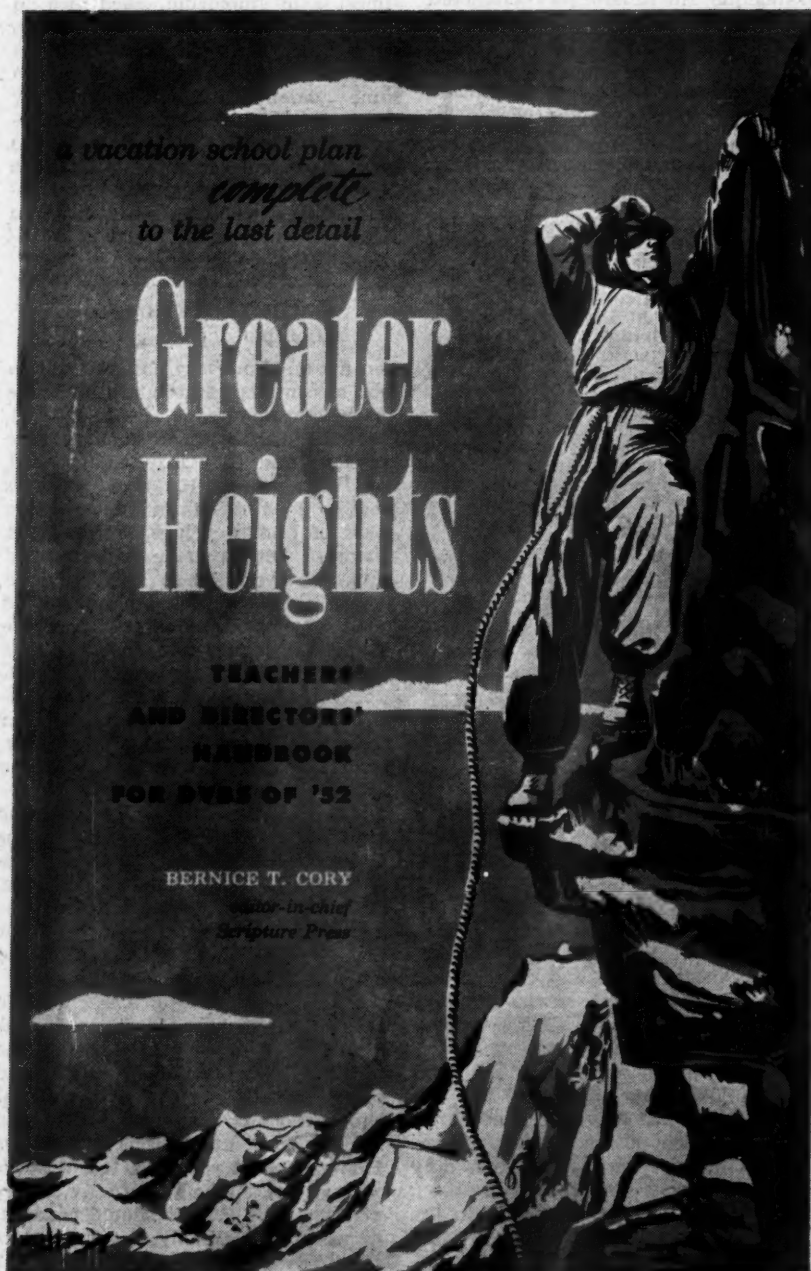
(Continued from page 6)

venting on Him every possible expression of contempt and hate, were those for whom He prayed. He had loved, and still loved, with an unquenchable passion; and they insulted, crushed, and trampled on His love. His eyes had to look down on the seething mass of human beings, whose faces, distorted with passion, glared upon Him. His eyes had to look down on it, and its coarseness, its sadness, its dishonor of God, its exhibition of the shame of human nature was like a sheaf of spears gathered in His breast. Not only did the world's sin press itself on His loving and holy soul in those near Him; it came from afar, from the past, the distant, and the future, and met on Him. He was bearing the sins of the world—my sins and yours. The consuming fire of God's nature, which is the reverse side of the light of His holiness and love, flamed forth against Him, to scorch it away. So it pleased the Lord to put Him to grief, when He who knew no sin was made sin for us.

While Jesus hung on the cross, He reached up with one hand to an angry God, and with the other He reached down to fallen humanity and reconciled them to God. I was one of those who was lost, and I am so glad He loved me, and this is why I love Him so. Aren't you glad, too, that He bore all the shame and cruelty to save a lost world? How it should cause us to weep, and humbly bow and adore the lovely Christ. He deserves our best.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2:20.

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